

Miss
Missionary



Mosaic

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MAY 13 1944

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MISSIONARY
MOSAIC

Jesse Wilson

MISSIONARY MOSAIC

BY

JESSE R. WILSON



AMERICAN BAPTIST FOREIGN MISSION SOCIETY
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THE SYMBOL used in the cover design of this book, and repeated in miniature above is one of the most beautiful and most familiar of the many symbols of Jesus. The letters IHC pendant from the transverse arm of the cross are the first three letters of the Greek name for Jesus written in ancient Greek capitals I H C O Y C. The first letter is Iota or "i"; the second letter is Eta or "e"; and the third is Sigma or "s", although in the traditional form it is written like our "C" instead of in the more usual form. The second three letters in the full name are the equivalents of our "O", and "U", and "S", and the whole easily transliterates into our familiar name Jesus.

Sometimes the letters of this symbol are written as if they were the Latin letters I. H. S. This is because the Greek capital "Eta" is written just like the Latin "H". When written in this form, the original simple idea is lost sight of, and they are thought of as the initial letters of either the Latin *In Hoc Signo*, meaning *In This Sign*, or the Latin *Jesus Hominum Salvator*, meaning *Jesus Savior of Mankind*.

The combination in origin, however, is Greek, and the three letters are not separate initials but, as indicated above, simply the first three letters of the Greek name Jesus.

J. R. W.

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Miss

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PREFACE

IN EGYPT AND MESOPOTAMIA, as long ago as 3500 B.C., men began to put small pieces of glass, ceramic tile, marble, enamel, or other hard substances together to form designs. The small pieces were usually set in a firm base of wood, stone, or cement. When the exposed surface of the smaller pieces not only formed the design but almost wholly concealed the base, the result was what is called a mosaic.

Inlay is a type of mosaic — a mosaic in miniature. All of us have cherished at one time or another a small box of wood or metal into which bits of ivory or colored stone had been inserted to form a symbol or picture. And many have had the privilege of seeing some of the great decorative mosaics of ancient times, such as the marble floor of the Pantheon at Rome “whose alternating squares and circles have been the inspiration for countless marble floors in modern days,” or the mural or column or fountain niche mosaics recently uncovered at Pompeii and Herculaneum.

In Hagia Sophia in Istanbul, once a Christian cathedral, later a Mohammedan mosque, and now a Turkish museum, are mosaics dating as far back as the ninth century. When Istanbul fell to the Turks in 1453, Hagia Sophia was turned into a Mohammedan mosque, and the mosaics were covered over with plaster. Time and again, however, the plaster would crack and fall away, exposing something of the richness and beauty of the Christian symbols. Each time it was replaced until, in 1935, the Turkish government turned the mosque into a museum and approved the complete uncovering of the mosaics. May not this be a symbol of the enduring Christ, outliving the encrustations of time and breaking forth ever and again in resplendent loveliness?

Just as in a mosaic, the artist tries to present a picture or tell a story or convey a message by bringing together in a bed of wood or cement an almost limitless number of small parts, so in this small book, an effort has been made to show something of Christian missions today by binding together with brief comments scores of insights, incidents, and stories, many of them highly colored by the fact that almost the whole world is at war and every person everywhere is grievously affected by it.

A mosaic of the whole mission enterprise would have to be on such heroic proportions as to overwhelm or confuse all except a select few. No one, however, can read these few pages without realizing that what is happening in terms of foreign missions, even in a world at war, is a significant part of the unfolding and ever-increasing purpose of God for all men. And it is hoped that no one can read them without resolving to have a part, or a greater part, in the fulfillment of that which has been begun.

J. R. W.

New York, N. Y.
March, 1944

I

Missions in World Perspective

*O God of righteousness and grace,
Seen in the Christ, thy Son,
Whose life and death reveal thy face,
By whom thy will was done,
Inspire thy heralds of good news
To live thy life divine,
Till Christ is formed in all mankind
And every land is thine.*

HENRY HALLAM TWEEDY

WHEN I first went to Japan in 1921, many people in the United States did not distinguish clearly between Japan and China; between the Philippines and the British West Indies; between the Karens of Burma and the Koreans of the Korean Peninsula. Some even confused Burma and Bermuda.

Now we live in a world at war and are compelled to think in world terms. We probably know more geography than any generation has ever known. This is chiefly because the men and women in our armed services are in some 65 different foreign lands.

Deduction

A layman came to his pastor and asked: "Pastor, where is Bishop S.?"

The pastor replied, "Why, he is a missionary Bishop. I did not know you were interested in missions."

"I am not particularly interested," said the layman, "but my son wrote the other day that he had had lunch with the Bishop. I thought that if I could find out where the Bishop is, I would know where my son is."

Chewing Gum in Assam

We are having opportunity to entertain numbers of American lads now, and we make the most of it. Word has seeped out that when in our town they should hunt up the mission, and they certainly do so. Many of them are just from home; you can almost smell America on them! They give us new records, chewing gum, insignia to wear, and in general make us feel as though we had been on furlough.

I am learning much about the U. S. Army, and I am astonished over and over again at my fellow countrymen. We have had representatives of all the fighting nations of Europe, as loyal American citizens. One from New Mexico, who has ridden in Madison Square Garden at the annual rodeos for weeks at a time was very fine; we all enjoyed him. His mother was a full-blooded American Indian. Another was a German Jew, another a full-blooded Frenchman of American birth, another an Italian. Just now we have a German—so German that it is funny—but how we enjoy him! We are all impressed with the natural courtesy and decency of the ordinary Allied soldier.

HELEN L. TUFTS
Assam

And so it goes with stories coming to us from every quarter in letters from missionaries, in the daily papers, and over the radio. Our minds and hearts are being continually led out into all the world. This is as it should be for Christians; for all Christians should be citizens of the world. And all the peoples of the world should be the objects of their interest, their love, and their concern.

THE CHRISTIAN GOSPEL A WORLD FAITH

THE Christian Gospel by its very nature is a world faith. It was conceived in world terms, having its origin in the heart of God and in His promise to Abraham that in him and in his descendants should all the nations of the earth be blessed. Its judgments

are against all who sin; its benedictions are for all who will humbly receive them; its promises are for all who will patiently wait for them. The first disciples went out to proclaim their faith in Jesus as a world faith. Their message was to Jew and Greek, barbarians, Scythians, bond and free. They assumed that it would appeal to all, and that given a chance it would validate itself to all. And it did.

Supplanting Other Cults

Seventy years after the foundation of the very first Gentile Christian church in Syrian Antioch, Pliny wrote in the very strongest terms about the spread of Christianity throughout remote Bithynia; in his view it already threatened the stability of other cults throughout the province. Seventy years later still, the Paschal controversy reveals the existence of a Christian federation of churches stretching from Lyons (France) to Edessa (the modern Urfa), in northern Mesopotamia, with its headquarters at Rome. Seventy years later again, the Emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop. And ere another seventy years had passed, the cross was attached to the Roman colors.

ADOLPH HARNACK
Expansion of Christianity

Not All in the Past

Contrary to a widely prevalent impression, the years since 1914 have been marked by the continued advancement of the Christian community . . . When one views the world as a whole, Christianity has gained, even in these terrifying and revolutionary years. Proportionately it is much stronger in the vast populations of China, India, and Africa than it was twenty-five years ago. In its impress upon the cultures of these lands it has notably increased. To make this fact vivid and concrete, one has only to call attention to the place of Christians in the national leadership of China, to the far-reaching movement among the depressed classes of India, largely the result of the impact

of Christianity, and to the advance of native leadership in the churches and of Christian education in Africa. Moreover, Christianity, from being almost exclusively Occidental, is taking root among non-Occidental peoples. . . . Then, too, we are realizing that Christianity has by no means died out in Russia or in Western Europe. The churches in these distraught lands, although sorely pressed, are displaying amazing vitality. Some are declaring that even in Europe, Christianity, although organizationally weaker than for centuries, in its inner spirit is stronger than it has been for several generations. We must recall, too, the ecumenical movement which has been gaining momentum in the past few decades. As never before, while the nations have been pulling apart, the Christians of the world are coming together. We are in the midst of one of the great ages of the Christian Church.

KENNETH S. LATOURETTE

Perspective on the World Mission

Through all the centuries the Christian Gospel has lived and flourished only in a world setting, and it can live and flourish in no other. "It is like a prairie fire: it must either go on or go out." It is like a light hid under a basket: it either sets the basket on fire and breaks out into the open, or it is itself extinguished. It either expands or disintegrates. It either overcomes the world or it is overcome by the world.

Tested as by Fire Today

Today the quality of our religion is being put to the test. The conflict is not only between the graces of civilization and the rawness of barbarism. More is being challenged than the system of ethics which we believe to be the basis of our laws and liberties. I am of Blake's view: "Man must and will have some religion; if he has not the religion of Jesus he will have the religion of Satan, and will erect a synagogue of Satan."

JOHN BUCHAN
Pilgrim's Way

Meeting the Test

When the Germans requisitioned a certain country church, the vicar of the parish was present at the service in order to make sure that the Germans fulfilled the agreed conditions. The service began. Although the Nazi clergyman, who was taking the service, did not appeal to him, he abstained from any protest. But when the German chaplain began to introduce the name of Hitler into his sermon, putting him on the same plane as God, and using the salute "Heil", the Danish priest lost patience. He got up quickly and interrupted the service, addressing the 1,000 Germans present in a calm but forceful fashion, and telling them to leave the church immediately. He had the satisfaction of seeing them obey at once. The Danish priest was called to the German Commandant, but he took no notice of the order.

Spiritual Issues of the War

THE ONLY HOPE FOR TODAY'S WORLD

THE Christian Gospel is relevant to today's world and is the only hope for today's world. It offers forgiveness and reconciliation and a new beginning for all—"A new hope, a new center, a new stimulus," wherein every man may become a new creature in a new world.

A STANDARD OF REFERENCE

In God and His will is provided the only universal standard of reference for men and societies and nations—one to which they may often return for the corrective they need. It is characteristic of people to want to be autonomous, self-directing individuals, to be laws unto themselves. It is one of the spheres in which we all sin, for in our rebellion we seek to be self-sufficient and to cast off all constraints of God and men. We forget our creatureliness, and in this lies

our chief sin; for, as Dr. Reinhold Niebuhr says, our chief defect is not our finiteness, but it is our sin, and our chief sin is our unwillingness to confess our finiteness, our utter dependence on God. We forget that

What falls away from God most high must fall:

A common lot, a common fate for all—

The home, the race, the folk, the nation,

The many or the few selected,

Deserted those who God desert,

Those who reject, rejected.

Today we hear loud voices cry:

“No fear, we’ll manage without Him!”

But those who say it die.

By a Dutch Poet

Translated by John E. Kuizenga

Lapse From Freedom

God still rules when His rule is rejected. It can never be too solemnly impressed upon the conscience of men that the breaking of the laws of God is not an escape from bondage into freedom, but a lapse from freedom into bondage; the wages of sin is death.

The Christian Church and World Order

This is why mere democracy is not enough. It must be a democracy under God that recognizes the will, the laws, the truth of God, as the bases and limits of our freedom and recognizes God Himself as the “Author of liberty.”

A Christian Civilization

We are not fighting so much to preserve a Christian civilization as for the opportunity to make one. What then do we mean by a Christian civilization? The words could be used to describe a perfect system worked by perfect citizens. Obviously we do not mean that, for it is unattainable. We mean a civilization in which the Christian standards of value are accepted as those by which both persons and policies are to be judged, and in which there is a steady

effort to guide policy by Christian principles. It is not required, in order that our civilization may be called Christian, that we should never fail to live and to order life by those principles; it is required that we should steadily try, and seek to recover ground recognized as lost when we consciously depart from them.

THE ARCHBISHOP OF CANTERBURY
The Hope of a New World

AN INTEGRATING PRINCIPLE

Again the Gospel is the only hope of today's world because it offers the only integrating principle around which the life of the world can be unified for the peace and welfare of all.

We have rejected Hitler's integrating principle of military might wielded by a master race inspired by a new paganism in which Hitler was to be the high priest if not actually the object of worship.

Blood and Soil

It is generally anticipated that in the case of a victorious war the Nazi regime would no longer hesitate to wipe out all vestiges of Christianity in Germany and try to establish a "national church" under Nazi supervision which would be entirely based on the pagan conceptions of "blood and soil."

From a News Dispatch from Geneva

We have rejected Japan's idea of a new order, again resting on force, with her own people partaking of the alleged divine nature of their Emperor as the supreme rulers. It is stated that a Christian pastor in Japan sought to resolve the conflict between loyalty to God and loyalty to Japan by foolishly suggesting that the Emperor might be thought of as the fourth member of the Godhead. He was arrested for showing

disrespect to the Emperor. Another story is with reference to a new edition of the Anglican prayerbook in Japan which appeared about 1938. This edition, so the story goes, was confiscated because a prayer for the Emperor had been included. Reason: the Emperor is one *to* whom men should pray, not *for* whom they should pray.

Leader Veneration

The religious ideology of modern Japan is of quite the same type as the religious ideology of Nazism; consequently, the Christian Church and her missions find themselves in both countries in a very similar position and facing similar temptations, namely emperor-worship in Japan, leader-veneration in Nazi Germany. Both are maintained by the State as a religion to replace religion.

HANS EHRENBURG

International Review of Missions

The Gospel offers as an integrating principle around which the life of the world can be unified the idea and ideal of a mutually interdependent, cooperative fellowship. The world is one in its cosmic setting. It is one in its geographical juxtapositions. It is one in the nearness of its distances. It is one in the fundamental kinship of its peoples. It is one in the solidarity of human need. It is one in the loving concern of its one God.

The world must become one in its basic intellectual concepts, for all truth is one and belongs to all people. It must become one in its basic social patterns and social concerns, for the best in social organization and helpfulness belongs to all. It must become one in its sense of mutual interdependence and in its willingness to become mutually helpful. It must ultimately become one in its glad obeisance to Jesus Christ as Lord and Savior of all mankind. Only so will it be really one.

One Human Race

The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin. Science describes the intricate make-up of the human body: all its different organs cooperating in keeping us alive, its curious anatomy that couldn't possibly have "just happened" to be the same in all men if they did not have a common origin. Take the structure of the human foot, for instance. When you list all the little bones and muscles and the joints of the toes, it is impossible to imagine that that would all have happened twice. Or take our teeth: so many front teeth, so many canines, so many molars. Who can imagine finding the same arrangements in two human species if they weren't one family?

RUTH BENEDICT and GENE WELTFISH
The Races of Mankind

The Greatest Need

In a world in which idolatries have so largely supplanted true faith in God, nothing is so greatly needed as living testimony to the fact of God's loving purpose in Christ for the whole world. The Church could be occupied in a multitude of good works and yet achieve nothing, if in the heart of its life there should cease to be a fountain of prayer and adoration and the recognition that a higher than human wisdom is ever breaking forth from the word of God. The most important task of the Christian Church in aiding the growth of world order, is to proclaim the Gospel. The greatest need of the world is not efficient planning but a recognition of the Lordship of Christ . . . No scheme of international reconstruction can avail that does not rest upon and arise out of minds that desire world fellowship and have banished hatred and schemes of mere national self-aggrandizement. Without such a spiritual foundation no enduring structure can be built and it is not a foundation that men can lay for themselves, but only as they come to the knowledge of their dependence upon God and are able to receive His enabling power.

The Christian Church and World Order

Riches Abundant

There is sufficient provision for the needs of all mankind in the riches of the earth, but these riches are distributed among the different parts of the earth in great variety. The prosperity of the whole human family depends upon the degree to which the total resources of the earth can be made available for the needs of all.

The Christian Church and World Order

The Coming of a Single World Faith

There is now no one world view dominating the world. There are several conflicting ones, the Marxist, the Nazi, the Liberal-humanist, the Christian, and in the years to come there will be the Liberal Neo-Hindu viewpoint making a definite bid for domination. Just as the political unification of more limited areas of land has in times past preceded the unification of the conflicting religious views held by the people living in that section, so the geographical and political unification of the world seems destined to precede the emergence of a single world faith. This is the choice which will confront the world emerging from its present strife.

DONALD MCGAVRAN

The United Church Review

THE SPIRIT OF LOVING SERVICE

Again the Gospel is the only hope of today's world because it is the only faith that consistently inspires its followers with a spirit of loving service. Christians of all ages have thought of themselves as a colony of heaven, as members of a divine society, and yet they have been willing to do the most menial tasks in service to mankind as disciples of Christ. Herein is the glory of the Church—a glory that marked it in the beginning and one which has never departed from it.

The Noblest Come from the Church

In the darkest places on this planet, you will find hospitals, schools, and spiritual agencies, put there by the

Church. No other organization has thought of such service except the Church, and the men and women whom the Church has sent. Show me an organization that can duplicate our Careys and Morrisons, Judsons, General Booths and others like them, who have gone where life is darkest; where need is deepest, where work is hardest, before you ask me to give up the Church. Do you want a man to sink his life in an Indian tribe, or in a slum in New York, to run a hospital under the Arctic Circle in Alaska, or a school in the jungle of Africa? Do you want a man of high heritage, culture and education to do it? Do you want a man to do it without the hope of earthly reward, no money except bare subsistence, no comfort in an inhospitable situation? Where will you look for that man? You will look to the Church. The noblest men and women I have ever known have had their roots in the Church.

HARRY EMERSON FOSDICK

The Mobile Surgical Unit

When the Chinese Armies began to fight in Burma, Dr. Gordon S. Seagrave of the Harper Memorial Hospital, was asked to provide medical and surgical aid. With six lease-lend trucks loaded with blankets and Red Cross medical supplies plus two ambulances, gifts of native princes, Dr. Seagrave and the Harper Memorial Hospital Mobile Surgical Unit went into action. On a pine-forested hill in eastern Burma the surgeon established his base in crude bamboo huts. In quarter-ton U. S. jeeps, he and his staff traveled the mountain roads to bring medical aid to the troops. He and his Karen and Shan nurses and his missionary assistants maintained contact with Chinese field commanders 200 miles away. In 36 hours he operated on 150 cases. In one month, his hospital moved seven times.

RANDOLPH L. HOWARD

Vegetables for Victory

Disregarding danger from Japanese bombers and wild Dacoit tribesmen, an American missionary marshaled food

supplies for the Chinese armies in Burma at an oft-bombed Baptist agricultural school behind the front. Long after civil authorities had departed, the Reverend Brayton Case, a lean, middle-aged, Burma-born New Englander, stuck to his job. "Vegetables for victory," he said with a smile. "I just sent off six truck-loads of cabbages to the Chinese Army, and I've got twenty or thirty hogs ready to go. As long as I'm here, I'm sure I can get the farmers to sell me all they can produce. If I ran off for good there'd be no one to round up food for the Chinese, and these young men have to eat in order to fight, so I'm sticking."

Associated Press

In the Dust and Blood of Mandalay

Horror stalked streets of blasted Mandalay—the drone of enemy planes—bombs exploded with ear-splitting thunder—a big brick civil hospital blasted into rubble. A hot breeze—dense wooden tenements. Screaming, burning men, women, and children. Near the American Baptist Boys' School, both floors of the Mission's little Memorial Hospital were filled with victims. Gordon Jury and his wife . . . knelt on their knees, sponging blood from the wounded.

DANIEL DELUCE
Associated Press

A White Page in a Black Book

The saga of the Christian missionaries in war-torn China is one of the most gallant and beautiful stories of the modern world. It is a white page in the black book of the history we have all been writing of our times.

CLARE BOOTH LUCE

From a Non-Christian Chinese

As an unreconstructed heathen, I wish to pay my respects to all the Christian missionary workers, Protestant and Catholic, who have aided China during these years of China's war of resistance to aggression. Throughout

these years many of the missions have lost their property and have suffered casualties in personnel. Their women workers have been sent away and have suffered great indignities, physical hardships, and misery, because of war-time troubles. But as far as I know, no missionary worker has deserted his post . . . Their missions have become centers of refuge for thousands and in some cases for tens of thousands.

HU SHIH

A Thing Inside Called Christianity

The following inscription was placed by non-Christian Chinese over the gate of a village in China into which Christian Chinese had come as refugees:

"Our deep gratitude to the families of this place who, through the thing inside of them, called Christianity, have done more to nurse our sick and our wounded and to help our troubled people than any group we know."

Men's Hospital at Suifu

Five hundred and eighty-nine ward patients were cared for during 1942 in the Baptist Mission Hospital in Suifu, West China, while the total number of treatments in the out-patient department came to 39,083. At least two rounds of the ward patients are made per day; with 9,571 "hospital days" spent in the ward by the in-patients, one can readily estimate the number of contacts made by mission doctors during the year! Accident cases, many of them victims of bandit attacks, and wounds from accidental discharge of firearms, were among those cared for.

C. E. TOMPKINS, M.D.
West China

Madame Chiang Kai-Shek's Word

Missionaries have succored the wounded and helped our refugees, have faced bayonets, cannons and bombs, and have stood their ground. The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all

over China, who have been a help to the distressed and the best of friends to the millions of refugees.

I Had to Help

The only way any of us could endure the sight of so much agony was to act, act, act. I gave them water to drink . . . in the name of Christ. I did not say it . . . but it was not really the language barrier which kept me from pronouncing a sentence over each cup. Whoever received it might think this kindness a special type of kindness not akin to all the rest of love. He might think it an act of love which had some conditions or obligations besides the ones that he needed water and I had it to give. Nevertheless, I tried to give it in the name of Christ, knowing how unessential any inscription was to such a gift. This was to give it in the name of Christ, to say not aloud, but silently, "O Christ, thou wast plunged into a pool of all man's suffering and sin. These who suffer, suffer not alone. Thou hast suffered. Bless the water, O Father of our Lord Jesus Christ. Succor the spirit of this man who drinks it, great Comforter. And accept the praise of him who gives it that he has been, like the cup, a vessel between man's need and thy compassion."

PAUL GEREN
Burma Diary

A DIVINE PATTERN FOR TOMORROW'S WORLD

THE Christian Gospel as a world faith, relevant to today's world and the only hope of today's world as indicated above, also sets a divine pattern for tomorrow's world. It must be a world in which every man will feel a sense of divine mission and therefore a sense of usefulness under God in a worthwhile cause. This sense of mission that comes from God is a holy impulse, beneficent and kindly, working for the welfare of all. The Christian phrase for it is "doing the

will of God"; and those who do the will of God lift even the lowliest tasks up to the level of creative work and worship where man's best dreams can come true because they are linked with the ripening purposes of God for himself and for all the world.

THE CHIEF AIM OF MISSIONS

THE chief aim of missions is the proclamation of this Gospel as a world faith—by life and by word. As real Christians we can do nothing more and we must do nothing less. There can be no peace between the Cross and the Nazi swastika, between the Gospel and paganisms, either new or old. The Church that enshrines the Gospel "exists in virtue of the divine revelation, and it has no duty so urgent and inescapable as that of proclaiming the supremacy of God over all created things and the dependence of men upon His unmerited Love. A sacred duty lies upon the Church to make the reality of God evident to those who do not know Him. By the very nature of its own divinely inspired fellowship as well as by the witness in word and life of its individual members, it must seek to win men to the acknowledgment of the Lordship of Christ in the lives of men and of nations." *The Christian Church and World Order.*



Focal Points in the World Task

*The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.*

FRANK MASON NORTH

JESUS' statement, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God," goes to the very heart of human need, for it recognizes the two-fold aspect of that need: corporal need and spiritual need.

Man does not live by bread alone, but he does need bread, and all for which bread has come to be a symbol.

Man shall not live by bread alone, for he also needs the word of God, the living word, the word of forgiveness, of reconciliation, of peace and faith and hope and love.

Jesus' recognition of man's need of bread is unmistakably clear. He took his own food with gladness. He was no pale-faced ascetic defying God's good laws for the body. He taught us to ask for our daily bread. He fed men when they were hungry and because they were hungry. He justified David for going into the holy place even on the Sabbath day and taking the holy bread for his hungry men. Even this statement, "Man shall not live by bread alone," by strongest implication, shows his recognition of man's need of bread.

MILLIONS ALWAYS WITHOUT ENOUGH BREAD



ONE of the tragedies of the world is that even apart from war millions are always without enough bread, or rice or barley or other grain. For decades missionaries have told us that most of the world goes to bed hungry every night and that millions count that occasion a feast when they can fully satisfy their hunger pains.

Food Every Other Day

Dr. Sam Higginbotham said that when he first went into the villages of India to see how the people lived he found man after man who declared that he would be satisfied if he could be sure of having a good handful of raw millet every other day.

I Have Eaten Today

Dima, a small White Russian boy in Tientsin, China, was in his back yard entertaining a small Chinese boy about his own age.

"His father had brought washed linen for Mrs. Parrish, and the boy helped him. He did not enter the house, but was waiting for his father in the yard. He stood motionless, with his eyes cast down. His poor Chinese clothes were dirty and his small brown hands bore calluses and blisters, witnesses of hard work. The two boys had attempted a conversation concerning the earth and the moon but had not gotten on too well. They stood for a while in silence, facing each other. Then Dima tried another subject, much simpler, yet no less vital. 'What will you have for supper today?'

'I have eaten today,' answered the boy.

Dima did not understand clearly, so he asked again: 'How many times do you eat in a day?'

'We eat once a day, but we do it *every day*,' and he smiled triumphantly, now sure that he had not 'lost face' before the white boy."

NINA FEDOROVA
The Family

"My Stomach Is Full"

About 9:00 o'clock every morning the compound begins to fill with gaunt little children, many of them homeless or temporarily forsaking their homes where there is nothing to eat. They are naked, or nearly naked, and their ribs are prominent. In one hand they carry a tin or bowl or some leaves sewed together in which to receive food. Every day more than a hundred sit out under the trees, where a woman cooks 30 pounds of "bajra," a kind of millet. One brother and sister, six and seven years old, never seemed to get filled up until one day when only a small group of children appeared. That day the little boy said, with great satisfaction: "My stomach is full."

MRS. W. L. KEYSER
Bengal-Orissa

GREATER HUNGER NOW BECAUSE OF WAR

IF MOST of the world, even in normal times, is hungry, consider how great is the hunger of the world today in the midst of a global war. Millions who were in want are in greater want now, and millions who had bread enough and to spare are starving or suffering from malnutrition.

Pork Lolly-Pops

In our child welfare center at Wayland we gave the children a little pork to eat on two occasions. Once I was in the dining room when it was served. The children did not eat their pork. They placed it beside their bowls, took a mouthful of corn meal mush, and then licked the pork a few times as one might a lolly-pop. After the meal many of them wrapped it up in leaves and took it home. I asked one youngster why he didn't eat it—it was only the size of a domino—and he said he wanted to bring it back tomorrow to lick it some more. Another said, "Well, you see, I have a good meal here every day, and I'm fat and

healthy, but my mother—well, she doesn't have anything to eat at home, so I'm taking mine to her."

E. H. CLAYTON
Occupied China

Recovering a Half Ounce of Flour

One day as flour was being distributed I saw an old man following a little girl as she went out. Carelessly she spilled on the wet ground as much as half an ounce of flour. The old man carefully placed his bag on a dry stone, got down on his knees beside the spilled flour and, wetting his finger on his tongue, took up the flour little by little, eating each bit as it stuck to his finger, until the ground where it had fallen was as dark as where none had been spilt.

E. H. CLAYTON
Occupied China

Oil from Troubled Waters

The largest of the seventeen child welfare centers in Hangchow was at Wayland. We had a thousand children from seven to twelve—none of whom ever had enough to eat. We gave them enough calories to support life and tried, in various ways, to provide sufficient vitamin content. The variety of food was so limited, however, that it was necessary to buy oil for them in large quantities. Through the Shanghai Municipal Council I heard of a Japanese fish liver oil which, although it did not taste as good as cod liver oil, was as valuable in vitamin content. I paid \$3000 Chinese currency for two barrels of this oil and Mrs. Clayton selected 150 children whose pallor and weakness showed they needed it. But those little children, some of them only five years old, refused to touch it. It was Japanese! They would not take Japanese oil even to save their lives.

Something had to be done. We had \$3000 worth of the oil on hand and it had to be used, so I went over to the dining room and made a little speech. I told them that fish do not have nationality, and that if they did, these fish had been caught on the American side of the Pacific Ocean. The Japanese had done nothing but squeeze the oil out.

They could still be patriotic and take the oil. We had no further trouble.

E. H. CLAYTON
Occupied China

The irony of all this lack of food is that there is no need for it. Some years ago Michael Pupin, the great physicist of Columbia University, said that it is possible for people to live a perfectly Olympian existence—the kind of life the gods are supposed to have lived on Mt. Olympus. “Only,” said he, “the spirit lags.” In other words, the good earth will yield her increase. God made it so that it will, if we observe the known laws of fertility, soil preservation and cultivation, the use of good seed, and have proper regard for weather conditions. Then, if we should have a loving concern for the real welfare of all the peoples of the world, their welfare could soon be achieved.

Enough of Everything

For the first time in the history of the human race there can be enough of everything to go around. Poverty is not inevitable any more. The sum total of the world's greatest possible output of goods, divided by the sum total of the world's inhabitants, no longer means a little less than enough for everybody. It means more than enough. The possibilities in that simple statement are beyond calculation—and what we are fighting for is the right to turn some of those possibilities into realities.

DONALD M. NELSON

THE CORPORAL MINISTRY

THE Church of Jesus Christ, following the lead of its Lord in ministering to the bodies of men and recognizing their need for food, clothing, shelter, and medicine, has always sought to render a corporal ministry. Christians have always counted service to the world as service to Christ.

Martin of Tours

Born about 316 or 317, the son of pagan parents, as a boy Martin is said to have become a catechumen. His father was a military officer and, under the rule which made that occupation hereditary, in his teens Martin entered the army. For three years before his baptism he bore arms, and it was while serving in Northern Gaul that the incident is said to have occurred, later to become famous, in which on a cold winter day he divided his cloak with a beggar, and the following night dreamed that he saw Christ clothed with the half which he had given away and saying that it was He to whom Martin had been generous.

KENNETH S. LATOURETTE
The First Five Centuries

Christians are forever seeing visions of Christ clothed and fed and sheltered by that which their love has provided. Once they have heard them they can never quite forget the words of Jesus, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye did it unto me." This is why today the hearts of the Christians of the world are stirred, as never before, to generous giving for the bodily needs of men and why each great church group in America has had something comparable to the Northern Baptist World Emergency Forward Fund and the Northern Baptist World Relief Committee.

THE SPIRITUAL MINISTRY

JESUS knew, however, as we must know, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Beyond the need for bread and clothing and shelter and medicine are other and greater needs of the human spirit which must be met. Men who are hungry have these needs, too, and concurrently with their hunger needs. Men who have bread enough and to spare and

who have never known physical hunger are often impoverished in spirit because they are without the word of forgiveness, of reconciliation, of faith, and hope, and love, which comes directly to their own hearts and minds from the living God. When the Prodigal Son returned home, the father gave him sandals for his feet, a ring for his finger, a robe for his body and prepared for him a great feast, but, more than this, he took him into his heart again. Ignoring the son's words that he be made as one of the hired servants, the father made him a son once more.

May I Worship Your God?

"Shanthamma" means "peace", but the little outcast woman who bore that name had never known peace. She had been ill a long time, and nothing seemed to help. She heard of a neighbor with a complaint similar to her own who had found healing after visiting a certain Hindu shrine. Shanthamma went there, too, not realizing that the shrine was reserved for caste worshippers. In the midst of her worship, a priest sent her rudely away after ordering her to pay a fine for the purification ceremonies.

Hopeless and in tears, she sat down beside the road. A passerby, seeing her there, learned her story and told her of the Mission Hospital in Hanumakonda where all are welcome. She had to walk almost twenty-five miles, but she did so and found the help she needed not only for her body, but also for her spirit.

One day she asked the Bible woman timidly, "Will I be permitted to worship your God? He sounds so kind, and I'm sure He has made me well. I hope you will let me worship Him, too." Peace and happiness came into her face when she finally realized that here was a God whom all may worship and who loves us all alike.

MRS. JOHN S. CARMAN
South India

Better Agriculture Not Enough

The best life I know is a Christian life. My religion is the best part of what I have to give Burma. I am trying

to express my religion and make it function in terms of life through agriculture. I am a farmer plus a preacher of the Gospel of Christ, which I think is unique and wonderful. I believe it is needed to bring the abundant life to the farmers of Burma.

I am constantly finding that some of the greatest obstacles to better agriculture and better living in the villages are spiritual obstacles—lack of motive for persistent effort, lack of love, lack of honesty, lack of faith in one another, lack of unselfish service. The Christian religion helps me overcome these obstacles, and I see it helping them when they accept it. I am an agricultural missionary because I am a Christian, and I hope I am helping others to become truly Christian because of my agriculture.

BRAYTON CASE
Burma

Hungry and Heart Hungry

Bright Glory walked until his legs were swollen; he traveled in a troop train, passing for one of the soldiers; he borrowed money from an old friend whom he met on the way; he begged; he sought aid from local relief committees; he washed in the streams; slept under the steps of a store, in a deserted temple, by the side of a road. At last, ragged, weak and hungry, he came to Toishan. He wanted to see the missionary, who was also commissioner for the Church Committee for China Relief.

"But why did you travel all this distance to find me?" he asked. "Other relief committees would have helped you."

"My wife became a Christian the day you preached in Hongkong," explained Bright Glory. "She asked me to let you baptize me, but I was not ready then. But will you baptize me—can I become a Christian—now?"

Committee on Overseas Relief and Reconstruction

Darkness Dominant

The "lovely" customs of these Africans are—could the hearts of these child people be read—an unending horror

—fear of the future, fear of their enemies, fear of demons. How is it possible for anyone of intelligence to suggest that it were better if this demon-worship were preserved, and the natives left in their so-called innocence! Some can see only the little wrong they know within their own lives, and therefore do not see in others darkness dominant. I have known sin from early childhood, and realize the difference of a Christian life from one that is without a Savior.

MARY SLESSOR
Africa

Healing for a Broken Heart

From the primitive life of a far away village in the Lushai hills of Assam to the Christian College at Gauhati, Assam, came Biakliana. Many things in the ordinary way of life in the college were strange to him. Even the stairway leading to the second story was a source of wonder. His conception of what was orderly and clean was not always in accord with standards of the school. Adjustments were soon made, however, and it was not long before he proved to be not merely a brilliant student but an extraordinary character.

One day a telegram announced to Biakliana the death of his sister. Passing his room I heard soft singing, and, as I listened, "Safe in the Arms of Jesus" sifted through. There was a quiet moment and then a mumbling sound, as of intense prayer.

Later that day I met Biakliana as he crossed the campus. He was whistling, and as he came toward me his smiling face was full of confidence. Briefly he told me the story of the telegram and his prayer. With tears and smiles intermingling he said, "Now I feel happy. God will help me carry this sorrow. My sister is very happy now."

To this lad from a pagan tribe with no Christian background, Christianity meant what I had wanted it to mean to me.

VICTOR SWORD
Assam

We Ceased to Be Afraid

The Nellore Association had called a special meeting in the "untouchable" hamlet of Kaguturu to consider the recognition of the local group of Christians as a church. The delegates arrived, only to discover that cholera had broken out and had already resulted in several deaths. As the Government Medical Officer was busy in Krishnapatnam, twenty miles away, I headed back to Nellore, secured a hypodermic syringe, some ampules of anti-cholera vaccine and two nurses from the mission hospital. With their help I gave every person in the village an injection.

The suggestion was made, in view of the situation, that the organization of the church be postponed. In reply a young man, clothed only in a loin cloth, the full dress of Indian poverty, his arms folded in simple dignity, spoke for the village group:

"When faith in Jesus Christ was born in our hearts we ceased to be afraid of men or demons. We set our faces and made our feet firm to walk in a new way. We are not afraid to die of cholera, but we are afraid to drift back into the darkness from which we have escaped. If we hesitate now we are lost. We dare not let anything hinder us from going forward."

Immediately another villager struck up a Telugu Christian lyric, "Christuku Jaya," "Victory to Christ," in the singing of which the whole company heartily joined. The organization and recognition of the church were carried through with calm dignity and deep enthusiasm. There were no more new cases of cholera, the epidemic subsided, and the young church went forward in the mood of victory.

FRANK P. MANLEY
South India

Because of the many deep needs of the human heart and because Christ can meet all of mankind's needs, the Church must go beyond a corporal to a spiritual ministry. This ministry is the unique task of the Church. Others will help feed the world and heal it; but only Christians will strive to save the world *from* its self and its sin, from its griefs and its sorrows, from its

losses and fears, from its pride and rebellion, from its selfishness and cruelty, and to save it *to* faith and hope and love and peace. This can be done only as men are illumined "with the knowledge of the glory of God in the face of Christ."

This is why Christians have always so done their corporal ministry to the world as to pave the way for their spiritual ministry. They have, by loving and gracious service to men, commended to them the love and grace of God. They have given their cups of cold water in the name of Christ, in the name of One who stands ready to give living water and who is, Himself, the Bread of life of which, if a man eat, he shall live forever.

If it is a despicable thing to give a stone to a child who asks for bread, may it not also be a despicable thing to give only bread to those whose deepest need is for the forgiving grace and love of God?

The two-fold ministry of the Church of Christ, therefore, is first, to engage in works of mercy, and second, to proclaim Jesus Christ as Lord and Savior. If the need of the world for this two-fold ministry is at times overwhelmingly great in comparison with our human resources, let us remember the unlimited resources of God. In the story of the feeding of the multitude, the few loaves and fishes freely offered and blessed of God were more than adequate to the need; and so shall our resources, freely offered and blessed of God, be fully adequate to the needs which now confront us.

Mr. Henry Luce, Editor of *TIME*, *LIFE*, and *FORTUNE* magazines, calls our attention to the fact that, at the beginning of the Japan-China War, many people predicted that more Chinese would die as a result of great, wide-spreading epidemic diseases than would be killed by Japanese bullets and bombs. But, said Mr. Luce, this has not been true because at the very beginning of the war various serums, vaccines, antitoxins, and

other disease-preventing drugs were placed in every hospital throughout China, both Government and mission. The result has been that generally whenever a dreaded disease has made its appearance, preventive medicines are on hand for immediate use, and the disease has been controlled before it has had time to spread.

It did not take much money to make these drugs available, but it did take loving concern. People who loved God and men with their hearts and their minds saw what needed to be done and did it. It is a modern version of ministering to the multitude with human resources which are meager in themselves but, when freely offered to God, are fully adequate.



Missions in a War Setting

*Lord God of hosts, whose mighty hand
Dominion holds on sea and land,
In peace and war thy will we see
Shaping the larger liberty;
Nations may rise and nations fall,
Thy changeless purpose rules them all.*

JOHN OXENHAM

THE Christian forces of the world were not strong enough or united enough to prevent the war which now involves directly or indirectly all the people of the world, but they have been strong enough to carry on even in the midst of war. The great missionary enterprise which has led all the forces of civilization making for a better world has continued to operate in spite of obstacles almost insurmountable at times.

ORPHANED MISSIONS

ONE of the first casualties of the war in the realm of missions was that missionaries supported by various agencies in Europe were almost immediately cut off from their normal sources of income. Funds could not be sent out of Germany and of German-occupied countries because of Nazi rulings, even though the Christians of these lands were willing to provide funds. In consequence, the missionaries, hundreds of them, were stranded, and thousands of workers dependent upon missionary funds for the carrying on of their work of preaching and teaching and healing were left without help.

In this crisis, the churches of England and America came to the rescue of these missions which came to be called "Orphaned Missions"—missions which had lost, temporarily at least, connection with their parent societies. Initiative was taken by the International Missionary Council which binds most of the Protestant mission groups of the world into a cooperative fellowship. Funds were gathered and made available to missionaries in need without regard to previous denominational connection. Baptists, Methodists, Presbyterians, Lutherans, and others pooled their gifts that money might be disbursed freely by the Council, according to need. In the United States alone for the period November 1, 1939 through December 31, 1943 \$2,561,845.81 were made available. Of this amount, Northern Baptists provided \$92,531.73.

It is such situations as the following that the International Missionary Council faced and met.

Incommunicado

We are practically cut off from the outside world . . . Communications with Paris ceased on May 30, 1940, when the last air mail was received. At that date the Paris Mission had in hand here only some 3000 francs (about \$90). Consequently all expenses of the work itself—grants to churches, schools, itinerating, medicines, etc., were suspended and salaries were reduced to about 600 francs (\$18.00) a month for single missionaries and 1000 francs (\$30) for married couples, with children's allowances maintained. These figures represent the minimum necessary to cover food and vital necessities.

A Missionary in Madagascar

After cabled inquiry, for fuller information, provision was made for the maintenance of this mission, which consists of 42 adults and 40 children. Over a long period of months funds have been sent regularly or occasionally, as needed, to the Paris Evangelical Mission in Tahiti, to the Paris Mission in New Cale-

donia and the Loyalty Islands (South Pacific), to the missions of 12 different societies in the Netherlands Indies, to the Rhenish Mission in South China, to five missionaries affiliated with the Protestant Christian Mission in Belgian Congo and to scattered missions in South Africa, Tanganyika, India, and Dutch Guiana.

The International Missionary Council reports that every Protestant mission that has been separated by war from its parent church in Europe and known to be in need has received help to maintain all work that was essential to the life of the younger churches.

The Future of Orphaned Missions

Orphaned Missions will call for continuing aid well into the postwar period. The sending countries will have been ravaged, by warfare or otherwise. Their economies will be prostrate and currencies impaired if not destroyed by inflation, reducing or obliterating any financial reserves the affected missionary societies may then hold. Church constituencies will be depleted or scattered. Missionaries on the field will have to be brought home for recuperation and the renewal of contacts. Few new appointees will be trained and ready to go out. The International Missionary Council with the support of the ecumenical Church must not fail to complete the work so well begun. The task will call for courage, clear vision, wise statesmanship, and unselfish devotion to the total World Mission.

International Missionary Council

Many of the Baptist missionaries who were forced out of Burma by the Japanese invasion went into nearby Assam and other parts of India. They are working in the missions and are planning for their return to Burma at the earliest possible date. Mr. D. O. Smith, secretary of the Burma Baptist Mission, managed to get a letter through to one of the Chin Christian leaders. The following reply shows that this particular mission, although hoping for the missionaries' return, has been doing very well:

Growing Good Upon Everything

We have received with much glad your letter dated 4th August, 1943, which lead us the way to do in the meantime of Missionaries' absence from Chin Hills, and we thanks of you two both with Dr. Chaney. We will surely send to you the copy of Chin Hymnbook and the New Testament to reprint as those had gone out of hand, But it is not yet ready made now.

Then, sir, by compassion soon answer this one my question as it is importance for us. Is it suitable to ordination Chins to Chin without Missionary? There some churches much required to ordain their preachers in the last association on March, 1943. We therefore promised to serve for them in next association on March, 1944, after we received its from you sir.

Then as we see in the Chin Hills Baptist Mission work is not weak. It is growing good upon everything. We have gathered sufficient money for this year, than try for next year also. And with much hope we are always praying for our Missionaries could soon come back. Where are they now those our Chin Hills Missionaries F. O. Nelsons Families? Let me know sir if you can do.

*With your worker (name)
for Lord Jesus Christ our Savior*

2nd November 1943

An English missionary who managed to make a short visit to these same Chin Christians early in 1943 reported:

We Have No Fears

I was struck with their morale. It was only after I came away that I discovered the reason for their calmness. A year ago, it seemed likely that the Japanese would come through this way. The Chin Christians met together for prayer, placed themselves in God's keeping and then ceased to worry. They said, "When the enemy was coming, we prayed to God to look after us, and we have no fears."

RELIEF AND INFLATION

IN America during the war years we have known something of food rationing, high prices, and a trend toward inflation, but just as most of the world would have rejoiced to have our temporary depression at its worst as a chronic condition so now China, India, and other Oriental countries would count our condition heavenly as compared with their own. We do not know what inflation and want are.

Inflation on the Rampage

The rapid, non-stop rise in prices, with billions of paper dollars pouring constantly from the government printing presses, has made money the most plentiful article in China. Even the coolies carry wads of a hundred or so; the hospitalization fee has increased from ten cents to \$10 per day; water carriers earn \$1.50 per load, instead of a few cents, as formerly, while ricksha pullers are now paid \$3.00 to cross the city. A government order to fix the price-ceiling lacks the backing of a strong machinery for enforcement. Wholesale trading is carried on through the Japanese lines in several sectors where there is a lull in hostilities. All the stores are stocked with bright new goods which *could not* have been manufactured in Free China.

C. E. TOMPKINS, M.D.

West China

A Bar of Soap for \$1.90

The increase in costs is almost unbelievable. Cost of rice has increased 500%; diluted milk costs \$8 per pint (Chinese); a pair of Chinese shoes costs \$47.50 (U. S.); a cake of soap \$1.90 (U. S.); and it is cheaper today to send drugs by the high rate of air mail express than to buy them on the field.

West China

Where Cheese Is Gold

Bread is as dear as rice. It costs about eight times what it used to and then is hard to get. I can get milk and eggs

and meat, but kerosene oil is almost unobtainable. I haven't used an oil-stove for almost a year. Cheese is worth its weight in gold, but I can make cottage cheese if I can afford the milk.

RUTH M. DANIELS
Bengal—Orissa

China's White Collar Class

Skyrocketing living costs have hit China's white-collar class so hard that the health of more than 250,000 men and women has been seriously imperiled. Tuberculosis and other diseases which go hand in hand with malnutrition threaten to decimate the professional group, already small in proportion to China's need for its important services.

The people most seriously affected are college and middle school students, professors, social and relief workers, civic employees, doctors and nurses. Merchants, farmers, unskilled laborers and others dealing in commodities or selling their services by the day or week are in a comparatively favorable position. Salaried people are the victims of the skyrocketing of living costs, which a Chinese government spokesman is quoted as saying were, in Chungking in September 1943, 143 times those of pre-war days. In Kunming, where four of the leading universities-in-exile are located, living costs are about double those in Chungking.

LENNIG SWEET
United China Relief News

Nothing More to Sell

Many of our Chinese are discouraged, especially those who feel they have sold all they can spare of their effects to piece out their salaries and now do not know how they can keep their heads above water. Some are actually not getting enough to eat, doing without eggs, milk, and other food which they ought to have to keep fit.

E. S. BURKET
West China

INTERNEES AND REPATRIATES

LONG before Pearl Harbor (December 7, 1941), our Government had repeatedly urged American citizens in Japan and in parts of China occupied or threatened by Japanese troops to return home. Many did return, but many others, business, professional people, and missionaries, chose to stay. As the situation became steadily worse, the mission boards joined the Government in insisting that at least those missionaries who were not in robust health, those near the retirement age, those whose furloughs were due, and women with little children should return. This insistence brought quite a few home, but some even in these groupings and many others felt that they should stay on for the work's sake.

The result was that in some areas immediately after the declaration of war and in other areas during the months that followed, hundreds of American citizens came under the surveillance of the Japanese military. Some were allowed a measure of freedom to come and go. Others were confined to their own homes. Others still were brought together in internment centers; and some were imprisoned.

Immediately our Government began negotiations with the Japanese Government through neutral powers looking toward the release and repatriation of all our people who were in Japan or Japanese-controlled areas. The Japanese were evidently in no hurry, but at long last one exchange of Japanese citizens in our country for Americans in Japanese custody was arranged; and in August, 1942, the Swedish liner, GRIPSHOLM brought our first repatriates from the Far East. Some of our missionaries were among them. Negotiations were then begun to repatriate still others. More weary months passed, and in December, 1943, the GRIPSHOLM returned again with its second group of people, some of whom had spent over two

years in internment camps. Here are some experiences as recorded by our own missionaries following their return on the GRIPSHOLM.

What Price Hair-cuts?

During the first few months when money was plentiful, some of the men who had skill as barbers cut the hair of their fellow internees and charged \$10.00 (Chinese currency) for their services. After the Japanese Commandant called in all the cash in the pockets of internees, these barbers did not care to do any more hair-cutting. No cash, no hair-cutting, was their policy. This was natural in a money-for-service economy.

At this point, however, missionary Gale stepped forward. He, too, had acquired skill as a barber when as a young man stationed in the interior of China he had had to cut his children's hair. Now at the age of 64, he found use for his shears and his clippers, but he gave his services freely, making no charge whatsoever. He is one of those who refused the opportunity for repatriation on the recent exchange of nationals between Japan and the United States, and he will no doubt win men through his kindly service.

STERLING S. BEATH
East China

We Were Crowded

Internment camp was so much better than I ever expected that I have nothing but praise to offer. To be sure there were inconveniences. We were crowded: twelve women in our room, each person having just enough space for a bed, and an aisle wide enough for a chair. Trunks went under the beds, and all other belongings on the two-and-a-half-feet of shelf allotted to each person. Time did not hang heavily on our hands for we were called upon to share in keeping a community of one thousand persons in running order. Adult education classes, religious services, a good library, concerts, and sports gave opportunity for recreation. Plenty of water, hot and cold showers,

and spacious grounds with lawns, flower gardens, and pretty little nooks among trees, made Chapei Civil Assembly Center one of the best of all the internment camps.

LEA BLANCHE EDGAR
China

In Spite of All

Our twelve beds were separated by spaces varying from two to eighteen inches. We were over-crowded, ill-fed, and many ill-equipped for the community life of the internment camp. In the main, however, we were a happy family, each striving to serve instead of being served. Our duties were portioned out, so that each one had her fair share of labor and the older and the weaker and the sick were not given more than they could stand. One of the first things we did was to plan for our spiritual welfare. We had a chapel service of thirty minutes every morning, each in turn serving as leader.

MRS. WILLIAM AXLING
Japan

The Lines Were Always Open

Early in my camp experience I was moved by a mystic inner urge to make those long, lonely, monotonous days count, and prayer gave me the key. Prayer took on new meaning and compelling reality in the isolated life of that concentration camp. The camp was a world in itself: no 'phone calls, no telegrams, no letters except the monthly hundred-word note from my wife in the women's camp 50 miles away! But in the realm of the spirit, the lines were always open, and two-way messages constantly came and went between the Throne of Grace and myself.

WILLIAM AXLING
Japan

Inwardly We Could Sing

What were the high spots of camp? The stars, the lovely sunrises and sunsets, the moon, the pretty little grove where we had picnic suppers, the canal just outside the barbed-wire, along which we often walked, the fine

church services, the vespers held in the glow of the setting sun, the singing of Gaul's The Holy City! For all of these we were thankful. We were inside a barbed-wire enclosure, but the beauties of nature man could not take away. Outwardly we were bound, but inwardly we could sing. The spirit cannot be bound if it is united with Him.

GERTRUDE M. WATERMAN
East China

War Is Political—Not Personal

Although we were not interned, the police often visited us. They were always polite and did not ask embarrassing questions, apparently taking for granted that we were loyal Americans, who, because of our years of Christian contacts, still had many ties of friendship with their people. One said to me: "It is a pity you must leave under such conditions. But the seed you have sown in the hearts of the girls will live and grow. This war is a political matter, not a personal one."

WINIFRED ACOCK
Japan

Christmas in Internment Camp

How could we face Christmas—the time of peace, goodwill, joy, and happiness! The words, "Fear not" rang out with new emphasis, and so with a bit more courage in our hearts we asked police permission to have the men come into our room for a service. Gathered around the Bethlehem creche which the children and Catholic Sisters had put up, we sang the old, old Christmas hymns. We invited the police in, and sang some songs in Japanese. My heart was back in Kuji celebrating Christmas with all the children in the Christian Center, using the program we had practiced together.

THOMASINE ALLEN
Japan

MISSIONARIES IN THE PHILIPPINES

ALL twenty-one of our missionaries caught in the Philippines when war was declared are still there. Japan has refused thus far to repatriate them. She has seemed to argue that so long as the United States claims the Philippine Islands as her possessions, our citizens there are already at home and need no repatriation. Some of them are interned. Others, we have reason to believe, are fairly free to continue their work. Funds were advanced for their welfare and efforts have been repeatedly made to send additional money through the Red Cross or neutral powers. Perhaps no missionaries anywhere are more in need of prayer than are some of the Philippine missionaries. The following Baptist missionaries are still in the Philippine Islands. Northern Baptists should pray especially for them.

Miss J. C. Adams

Mr. and Mrs. R. F. Chambers, and two children

Rev. and Mrs. P. A. Collyer, and two children

Mr. and Mrs. J. H. Covell

Miss Dorothy A. Dowell

Miss Signe Erickson

Miss F. G. Ernst

Miss R. L. Harris

Dr. and Mrs. F. W. Meyer, and one child

Rev. and Mrs. H. W. Munger

Rev. and Mrs. F. H. Rose

Rev. and Mrs. E. F. Rounds, and two children

Dr. and Mrs. H. S. Waters, and three children

DIVIDED FAMILIES

IN recent decades, missionaries have not known, except rarely, the hardships that were commonly experienced by those who went out in the beginning decades of the modern missionary movement. One missionary who lived in an interior station of

China said that his greatest hardship as a medical missionary was to have a human life in his hands, to know just what to do to save that life, but to be unable to do it because of the lack of the necessary physical equipment which only a little money could buy. One of the chief hardships still for many missionaries is not being able to have their children with them for long periods when the time comes for the children to return home for advanced schooling.

Today, another hardship comparable to this is the lot of a large number of missionaries wherein the husband has remained on the field or returned to the field and the wife and the children are at home. This separation sometimes happens for limited periods even apart from war conditions, but now it is quite common and the periods of separation are being quite prolonged. We refer to such missionaries as "divided families." The American Baptist Foreign Mission Society has 21 such families at present:

Dr. and Mrs. R. B. Ainslie, West China
Rev. and Mrs. E. E. Brock, Assam
Rev. and Mrs. E. S. Burket, West China
Rev. and Mrs. C. M. Capen, South China
Rev. and Mrs. J. W. Cook, Assam
Mr. and Mrs. W. H. Cummings, Burma
Dr. and Mrs. E. S. Downs, Assam
Rev. and Mrs. M. S. Engwall, Congo
Rev. and Mrs. J. M. Forbes, Assam
Rev. and Mrs. J. G. Gilson, Bengal-Orissa
Rev. and Mrs. K. G. Hobart, South China
Rev. and Mrs. W. R. Hutton, Assam
Rev. and Mrs. H. C. Jackson, South India
Rev. and Mrs. B. M. Johnson, South India
Rev. and Mrs. H. C. Long, Bengal-Orissa
Rev. and Mrs. F. P. Manley, South India
Mr. and Mrs. J. E. Moncrief, West China
Dr. and Mrs. A. C. E. Osterholm, Congo
Dr. and Mrs. G. S. Seagrave, Burma
Rev. and Mrs. J. H. Telford, Burma
Mr. and Mrs. M. V. Young, Burma

Other families that have been divided but are now together are:

Rev. and Mrs. L. B. Allen, Burma
Mr. and Mrs. S. S. Beath, East China
Rev. and Mrs. E. H. Giedt, South China
Mr. and Mrs. S. J. Goddard, China
Mr. and Mrs. Victor Hanson, East China
Dr. and Mrs. Oliver Hasselblad, Assam
Rev. and Mrs. A. I. Nasmith, East China
Rev. and Mrs. W. R. Taylor, East China

The Distaff Side of a Divided Family

My husband has returned to China. In these days this is by no means an unusual statement, and above all not a heroic one. Many of our well-meaning friends come to me and say, "My dear, you are so brave!" What is heroic about Carl's having voluntarily gone to friends instead of to enemies? What is heroic about my consenting for him to go to a region where we have spent six happy years, where we have together seen God working in the lives of our cherished Chinese friends?

You must not think from these words that I find no problems in conducting my life and rearing my children without the wise counsel of my husband, but friends are most kind and helpful, and God never fails.

MRS. CARL M. CAPEN

* * *

Considering everything, I think we are getting along very well in our widowed and orphaned state. I take comfort in knowing that because I am with the children when they need me most, a great burden is lifted from my husband's heart.

FROM A WIFE AT HOME

* * *

From the Field Side

The situation looks much brighter now than it did, and I keep hoping that my wife and the children can join me. It's good to be here, for I know it is where God wants me

to be. The separation from the family is hard, but so are many things.

* * *

If only my wife were here to help me! I'm terribly handicapped without her. She is an active missionary in her own right, and the two of us have a great time in the work.

* * *

I am only one of many who in these days are called upon to live this kind of divided existence. I shall be glad when it ends. I find some help in the thought that I am sharing in a great fellowship with those who are paying a price.

MISSIONARY-APPOINTEES-IN-WAITING

THE decline in the missionary staff in recent years due to a combination of factors has given the secretaries and board members of both Foreign Mission Societies great concern. Replacements in terms of new appointees have fallen distressingly below losses due to death and retirement. These losses are accentuated now. Within the last few years by death alone—largely due to war strain and overwork traceable to a depleted staff—we have lost J. H. Cope, P. R. Hackett, Miss Mary I. Jones, G. D. Josif, C. L. Klein, B. H. Luebeck, H. W. Smith, and Joseph M. Smith.

This situation must be redeemed. The two Foreign Societies in their search for candidates are now operating under a plan whereby Rev. Marlin D. Farnum is giving full time to this problem. Colleges, seminaries, and training schools will be systematically visited. Prospective candidates will be encouraged to obtain the kind of training needed for specific tasks. The greatest possible care will be taken in choosing only those people who meet the high standards of health, education, training, grasp of the Christian faith, personal aptitudes, devotion, and missionary

purpose which the two Foreign Boards apply to all candidates.

Because of war conditions few missionaries can be sent out immediately following appointment. Both Boards are therefore building up a list of missionary-appointees-in-waiting to sail as soon as passports and passages can be secured. The general Foreign Board hopes to send out as soon as possible about 80 new families, and the Woman's Board about 40 women missionaries. The present list of missionary-appointees-in-waiting includes:

Dr. and Mrs. LeRoy Allen
Miss Phyllis L. Benner
Dr. and Mrs. G. E. Hale
Mr. and Mrs. Joseph Howard
Rev. and Mrs. F. D. Jarvis
Dr. and Mrs. J. E. Jensen
Rev. and Mrs. R. G. Johnson
Rev. and Mrs. C. J. Jump, Jr.
Dr. Mary E. Kirby
Mr. and Mrs. H. M. Randall
Miss Evelyn B. Solomon
Rev. and Mrs. R. A. Vick
Miss Evelyn Wallace
Miss Doris M. Wiseman
Miss Dorothy M. Wiseman, R. N.

Waiting—More or Less Patiently

I wish I could go before the fall. In fact I'd like to go any time. The need is self-evident.

* * *

If I am appointed this spring, and am not permitted by war conditions to sail for a year or two, I am sure I can use the time well for further preparation.

* * *

If there is the slightest chance that I could go to the field sooner than we had originally planned, please let that chance become a reality. I am very anxious to go. Do let me know if there is any possibility of my leaving earlier.

I shall have finished my training by July. We should like to go right on out to the field then, possibly waiting long enough to get a course in tropical medicine which is offered at Tulane.

* * *

If the whole family could be sent together, I should jump at the opportunity of going right away. Mission service is the goal toward which I have been working. It is extremely appealing to answer a call to a place where there is desperate need.

* * *

References to the insistent calls for help from West China make us more eager than ever to be adequately prepared when the door opens.

* * *

PASSPORTS AND PASSAGES

IT is a mistake to think that the movement of missionaries out to the fields has been wholly blocked because of the war. Many obstacles have presented themselves but not always have they been insurmountable. Since September 1, 1939, the beginning of the European phase of the war, missionaries have sailed to the fields indicated as follows:

To	Sept. 1, 1939 Dec. 31, 1939	1940	1941	1942	1943	1944 thru March
Burma	9	6	16			
Assam	3	3	4	1		1
Bengal-Orissa	2	4	3			1
South India		5	10		2	3
China, 3 fields	6	17	8	1	7	
Japan	1	4				
Philippine Islands	2	3	3			
Belgian Congo		4	6	4	5	3
Totals	23	46	50	6	14	8

The State Department in Washington has shown its appreciation of missionary work time and again and has been willing to issue passports whenever cir-

cumstances would at all permit and wherever passages could be obtained. On the whole it has been far more difficult to secure accommodations on ships and airships than it has been to receive passports and visas. The Treasurer of the American Baptist Foreign Mission Society, Mr. Forrest Smith, and his Associate, Mr. D. F. DeTrude, have been tireless in their efforts and ingenious in their methods of obtaining both passports and passages when it seemed that nothing at all could be done. Secretaries of the International Missionary Council and of the Foreign Missions Conference have also done notable work for all boards in this important realm. The whole process, however, has been on the catch-as-catch-can level most of the time. The missionaries involved have had to wait in patience often for weeks or months, not knowing the day or the hour of their sailing, only to have to move with intemperate speed when the word came. Something of this picture can be seen in the following sketches.

Missionary Sailings in Wartime

Instead of sailing September 15, we left on the 24th. When we left we had no idea where we were going except that the ship was Dutch and would probably go to the Dutch Indies; she carried a lot of big boxes marked "Rangoon", and so we assumed she would get there sometime. The sixth day out we arrived in Honolulu. The trip was long and interesting; we zig-zagged all over the Pacific Ocean. We stopped at Sourabaya and Batavia, and had time to see a good deal of the life of the Dutch Indies; at Singapore for a few days, and visited friends; and finally arrived in Rangoon on November 12. We were glad to arrive, although we can say nothing but good of the boat. We stayed in Rangoon only long enough to get through the necessary business, and then went on to Moulmein. Finally we arrived in Taunggyi on December 5, and began to think in terms of the next five years.

* * *

On my return to India, we covered about 20,000 miles. You can't imagine what a relief it is to be on dry land where subs can't get one. The trip did me a lot of good spiritually, for it taught me to be more thankful to God for His care.

* . * . *

We landed in Congo exactly eight weeks after we sailed from New York. It was a trip that we would not care to take again, nor wish others to take. We feel it was worth it, to get out here, but we would not take the trip to go home, if it were time to go in that direction. We shall never forget the night we spent anchored in the Congo river opposite Boma before continuing to Matadi, the port for Belgian Congo. It was the first night in more than three weeks that we could have the deck lights on, and have our port-holes open. As we stood by the rail watching the flickering lights of a distant bush fire, the tension and dangers of war seemed far away and the quietness helped to bring peace to our hearts, and a sense of safety to our minds.

* . * . *

Two of our number arrived on the field in October, after nearly seven months enroute. They traveled via Chile, Buenos Aires, Durban, Bombay, Calcutta, and thence by air to Kunming, and so overland to north-east Kwangtung Province. What a trip was theirs! We knew they had sailed early in March, and so long a time had elapsed without news of them we had visions of their going down under a submarine attack somewhere around the Cape of Good Hope. But God graciously guarded them all the way, and here they are, full of strength and enthusiasm.

SERVICE MEN ON MISSION FIELDS

MANY people in our churches hitherto uninterested in missions or mission lands have become interested because they have followed men and women of the armed forces of the United States into one or more of the some 65 foreign lands

in which we are now operating. Many of these young men and women themselves are learning of missions for the first time, and are amazed at what they have seen and heard and experienced. May not the fact that thousands of them are entering into an appreciative understanding of the world mission of Christ and are helping us anew to see its worth give to this greatest movement of human history a new impetus in the post-war world?

A Captain's View

We are working for a couple of weeks at the American Baptist Mission—busy as beavers. Normally there are two doctors on the post, but one has been moved and now the other doctor is attempting to run the entire hospital, the leper colony a few miles away, dispensaries out in the bush, the teaching program for native nurses and midwives, and the administrative end of things. Thirty-five thousand patients were treated here last year, and so you can imagine just how busy one doctor would be! We are being wonderfully fed and treated by some of the grandest people I have ever met. It is inspiring to see what these missionaries do and how they are beloved and respected by the natives.

*From a Captain in the U. S. Army
Medical Corps in the Belgian Congo*

Tablecloth, Silver, and China

When American soldiers arrived "somewhere in India" missionaries 25 miles away were eager to offer their services. Americans in uniform 14,000 miles from home are finding Christian hospitality and home atmosphere in the most unexpected places. A visit to the mission—a chance to talk with "home folks" in a home away from home—is a sure cure for soldiers' blues.

Said one—"Well, Ma'am, I never supposed missionaries were like this. Tablecloth, silver, and china, after months of eating out of a metal plate and cup we wash and keep ourselves!"

Another—"If I didn't have this place to come to I'd go crazy in a country like this!"

Still another—"You'd better not invite me again or you won't be able to get rid of me."

The Password

A strange reception awaited American marines approaching a small island in the South Pacific. They leaped from their landing barges, splashed through the surf and scurried up the beach. Rifles and tommy-guns were gripped in readiness with a tenseness preceding hostile encounter. Suddenly above the ridge ahead a steady stream of natives poured toward them. They waved their empty hands over their heads, chanting familiar music as they came nearer. Presently, their leader shouted, "We Christian! You Christian?"

"Yes," said the soldiers.

The natives welcomed them as though they were their own kinsmen. One American youth wrote, "They sure gave us a royal reception!"

EMIL KONTZ

The Fellowship of the Forgiven

A Five-Pound Fruit Cake

Mr. and Mrs. J. E. Tanquist (Baptist missionaries to India) are the missionaries I have written you about. I feel greatly indebted to them for their kindness. They were really fine people and treated our boys well. They sent fresh vegetables from their garden, baked many cakes and even in our departure sent us eight loaves of bread and a five-pound fruit cake. I visited their home many times, and they made me feel at home. I enjoyed many a good meal there. Also borrowed literature from them. They were really swell human beings.

CORPORAL TURNER

Hé Heard a Hymn

I was forced down on an island that I didn't know was inhabited. I was badly injured and crawled through the

undergrowth looking for some food or friends, fearful at every step that I would awaken an alert "Nip" who would get me before I could return to my unit.

In a very depressing moment I heard singing, and listening carefully recognized, "Jesus Loves Me, This I Know." I felt that I was among friends and ventured into the open. They picked me up, shouldered me and carried me to safety. At the proper moment they launched me toward my unit in a well-provisioned boat. I am back in the harness, functioning again, with the deepest appreciation for the fact that the "Y" and other Christian organizations have been and are continuing to carry on their mission work. It was a missionary sent to this island years ago who led these headhunters to give me the kind of attention I received on this occasion.

An Airman in the Southwest Pacific

Soldier Samaritans

Last winter some of our soldiers who are operating the railroad in Iran saw a poor little boy, hungry, cold, and homeless. They took him to their barracks, washed, clothed, and fed him. They named him Dickey and kept him as their boy. This fall when school opened they brought him to the Mission and entered him in the Persian Church School, and now Dickey is learning to read his own language. He has learned English from his soldier friends and is able to talk with them quite fluently. Every morning a big U. S. Army car drives up to the Mission, and out jumps a clean, smiling little fellow, all ready for school—a very different child from the poor beggar boy of a few months ago. He stayed after school last Thursday to see the lantern pictures of Christ which I showed the children, and heard the story of Jesus and His love. As he sat on the front seat I saw him singing "Jesus Loves Me," and his little face was shining.

WILLIAM McE. MILLER

Iran

Our Most Pleasant Assignment

I was thoroughly impressed by the marvelous work Dr. Cook has been doing. I had the opportunity to visit the

schools many times. Seeing a mission in actual operation has built up my ambition to go back home to the seminary. I really believe I could find a world of contentment in a foreign field.

The missionaries I have met are the grandest people! Every one of them made us feel we were one of them. We will miss the Sunday night service, and get-togethers. We used to gather around and sing — seemed like one big, happy family. Doc made our stay a very pleasant one — in fact the most pleasant assignment we have had.

CORPORAL WILLIAM C. WEISE

Big Dividends

In the course of the visit with the missionary, I met many of his native pastors and paid several official calls. The countryside is beautiful with lovely, fragrant flowers and many trees in blossom. But I was even more impressed by the beautiful characters and genuine ability and worth of the native Christians. Certainly gifts to foreign missions have paid big dividends in this corner of the world! When the folks back home realize how much the friendly understanding of the native peoples has meant to our American soldiers in comfort, safety, and general well-being, morally and spiritually, I think there will be no lack of support for our mission work!

CHAPLAIN JOHN SHADE FRANKLIN

Life Is Not Monotonous

On Sunday we had an interesting group for tea—a service man, his wife and two little boys, Sikhs from Northwest India, a Norwegian woman from Shanghai and her son. The Sikh boys, both with their customary long hair, could speak only Punjabi, and little Per only Norwegian. Fortunately all parents spoke English.

A Finn boy stationed here for a while often comes in; also an American sergeant of Spanish descent. Full of music, he likes to play our records. The two came in the other night with mouth organs to play for us.

We had a bit of excitement yesterday when a plane crashed. Of the twenty-four Americans, none was seriously

injured since the plane came down in the river. Things are not monotonous around here, but we can't tell some of the interesting things!

ETHEL NICHOLS
Assam

Unexpected Kindness

During the fighting in New Guinea a "Digger" was left for dead by the side of a trail. Later he recovered consciousness and lay there, expecting every moment that Japanese soldiers would arrive and finish him off. Finally four Japanese did arrive. To his surprise, instead of killing him, they lifted him gently and carried him to the side of a track in another part of the forest. Before leaving him one of them said, "You will be quite safe here. Some of your countrymen will arrive soon and pick you up. We are Christians and hate war."

From a Christmas greeting by
FRANCIS C. STIFLER

The Smallest Coin

When at home they used to ask in my church for an offering for missions, I usually searched in my pocket for the smallest coin I could find. But never again will that be the case. I shall tell them what I have seen here.

An American Officer

IV

Missions in Prospect of Peace

*O God of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain,
Give peace, O God, give peace again.*

—HENRY W. BAKER

PEACE will come some day to this warring world. No one can be sure when, but at least the chances are good that within a period of two years hostilities will have ceased and that which we call peace will have come. What kind of a peace will it be? Will it be "a just and durable peace," or as Dr. Richard Niebuhr has said, "a just endurable peace"? Will it be a peace with justice and righteousness for all or a peace resting on military might and economic sanctions, operating only in the interest of the victorious nations? As Christians we must work for, pray for, and hope for a peace in which many wrong things will be made right and the welfare of the whole world will be served.

There Must Be No Bitterness

Then, too, there must be no bitterness in the reconstruction work. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby. The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow-beings, to work and strive for their betterment without ever deceiving ourselves and others by pretending that

tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves.

MADAME CHIANG KAI-SHEK

A Word for Japan

It is folly to consider Japan a permanent outcast from the family of nations. If the victorious Allies should put a fence around Japan and let her stew in her own juice, they would be creating a festering sore. The proper attitude to take in the post-war re-education of Japan is a helpful, cooperative, commonsense spirit, devoid of brow-beating or vindictiveness, with emphasis laid upon what the Japanese have to gain by playing the game with the rest of the world. There must be a period of probation in which Japan might be purged of her fanatical militarism, but the wise policy, after this probationary period is over, would be to allow Japan to develop normal commercial and industrial relations.

AMBASSADOR JOSEPH C. GREW
New York Times

Let Us Not Betray the Dead

We do right to pray that war may speedily end and a just, righteous, enduring peace be established. But do you not feel a little afraid of the hour of victory? . . . I remember so clearly the end of the last war. The whole nation was exhausted spiritually, emotionally, physically, financially, and we sat back and let things happen through sheer inertia. Men had fought and died for the lovely things. If we had acted as we ought to have acted they might have been established, but having won the war, we lost the peace. We betrayed the dead. We were revengeful when we should have been creative; selfish when a new kind of sacrifice was more necessary than the giving of life itself. The sky was red and we dreamed it was the dawn, but it was sunset to the dreams of God. We were so relieved that the long strain of war was at an end that we did not realize that the moment of victory was the moment of a

new beginning of opportunities that had never come before.

LESLIE D. WEATHERHEAD
The City Temple, London

THE CONTINUING MISSION

WHEN peace comes, the world mission of the Church must go forward, first, as the continuing expression of the world-embracing love of God in Christ. Next to the incredible goodness of God in his free forgiveness of our sins, the distinguishing characteristic of the gospel of Christ is that this free forgiveness is for all men everywhere. We can never be sure that the gospel is true for us or true at all unless we are sure that it is true also for everyone. Since, therefore, if there is a gospel for men anywhere it is only because it is a gospel for men everywhere, the Christian world mission must go forward.

The world mission must also go forward as the continuing projection of past missionary momentum. Few people realize that the Christian world mission is the greatest movement of human history. In a very real way it is history, for in its larger aspects it is the story of what the living, loving God conceived in the ages long ago and has been achieving through the centuries. Since the events of Bethlehem, Calvary, and Joseph's tomb, this mission has had four great epochs as traced in detail by the world's greatest church historian, the Baptist layman, Dr. Kenneth Scott Latourette, in his monumental work, *THE HISTORY OF THE EXPANSION OF CHRISTIANITY*. These great epochs, as given by Dr. Latourette, are as follows: The First Five Centuries, The Thousand Years of Uncertainty, Three Centuries of Advance, and The Great Century.

That which has had such a deep rootage in the past and which has spread across the centuries bringing to

these centuries their most significant changes will not be stopped even by so momentous an event as the present world war. One might as well try to stop the sun from shining or the tide from rising and falling as to try to bring to an end this world-embracing impulse of the great Creator's heart.

Again, the Christian world mission must continue as the contemporary effort of the living God to include all men within the covering of His redeeming love. We have learned to know Him as the one who will not fail nor be discouraged till He hath set justice in the earth and the isles wait for His law. He who so loved the world that He gave His only son to save the world will not rest until He has accomplished His loving purpose.

THINGS NEW AND OLD

WHEN peace comes, Christian missions will be marked by things new and old. Perhaps nothing will be wholly old and nothing wholly new. Some have talked or spoken and written as if they thought that everything will be definitely, perhaps even amazingly, different, but I do not think so; for that which comes out of the past must carry something of the past with it, even though it enters new phases and encounters new situations. Old sins, old needs, old problems, old foundations, old friends, and an old, even though ever new, message will abide. There will, however, be also such new things as these: new freedoms, new responsibilities, new tasks, new paganisms, new beginnings, new emphases, new territory, new approaches, new problems, new friends, and the mercies of God which are new every morning.

If we are wise stewards we shall meet the new day by bringing out of the divine store-house things new and old, consecrating them all anew to the ever-living God to serve His holy will.

SOME MAJOR EMPHASES

IN THE post-war world there will be need for re-construction as well as construction. Some things have served their day and generation and will be no longer needed; it will be neither wise nor necessary to rebuild them. Neither would it be wise, however, to overlook some of the very old and very well-laid foundations upon which we must build again even though the superstructures are distinctively new. One of the loveliest homes it is ever my privilege to be in is a modern house built upon the foundations of the old homestead. It is quite clear, however, that whether we shall be engaged in construction or re-construction, in building or in rebuilding, certain great emphases should and will mark the new day in the world mission of Christ. These emphases are as follows:

1. A new interest in the whole world
2. A new concern for the whole man
3. A new appreciation of the whole gospel
4. A new recognition of the whole church

A NEW INTEREST IN THE WHOLE WORLD

It will be exceedingly difficult in tomorrow's world for anyone to be provincial in his outlook. New highways, skyways, and seaways, and fast means of transportation and communication will not only make it possible for us to be citizens of the whole world but will also conspire to make it imperative that we be so.

A friend still in his forties recalls that in his boyhood in Missouri a neighbor one day boldly announced that he was going to drive his Overland automobile sixty miles for a weekend visit with friends and relatives. The boy's father thought the man was crazy, but he made it. It is true that the round trip took about two days longer than he had expected, but he could well spare the time, and so it did not matter.

Contrast this with the trip which one of our mis-

sionaries, Mr. Lloyd Eller, made in 1937. In a specially-equipped car, he and his wife and three children drove 18,900 miles on a journey from Balasore, near Calcutta, India, to Los Angeles. They used their car for the whole trip except for the crossing of the Bosphorous, the English Channel, and the Atlantic. The journey took them across India, Iran, Iraq, Palestine, Syria, Turkey, Europe, England, and the United States.

Is it fanciful, therefore, to say that many of us now living may one day, on a visit to mission fields, drive our cars from Alaska into Russia and from Russia to China and across China to Burma and India?

This says nothing about airplanes which even now make the most distant place only 60 flying hours away. The most obvious fact on the horizon of the post-war world is that no one, anywhere, is going to be very far removed from anyone, anywhere. Geographical isolation is fast becoming a thing of the past.

This is not enough, however, for the isolationism of heart and mind must also go. We are not going to be much better off just because we can meet the peoples of the world where the highways and skyways and seaways of the world cross any more than the people who mill around and jostle each other every evening on Main Street are the better for their experience. We must go beyond contact with people to genuine interest in, respect for, and friendliness toward people; and for Christians, these things mean a deep concern for the highest welfare of all people of all lands and a burning desire to have some part in conveying to them the message of God's love in Christ.

Long ago David Livingstone said concerning the opening up of Africa: "The geographical feat is but the beginning of the missionary enterprise." And so it must be for us with reference to the whole world. Our approach must be positively Christian and missionary. Otherwise closer and more numerous contacts with the peoples of the world will result in a complacent isola-

tionism or a greedy imperialism, either of which will sooner or later lead to war; the one by inviting conquest, the other by initiating it.

A Doleful Picture if True

A popular newspaper columnist writes that when this war is over, the men who have fought it will have just two thoughts: first, to get home, and second, to forget every other country in the world but America. Few service men will be interested in anyone but themselves and in anything but their own economic security.

If all of this or half of it be true, then he paints a doleful picture indeed. If men who have with utmost courage fought and helped to win a global war, men who have suffered its physical horrors and spiritual disillusionments, turn to the peace with no disposition to win the peace, then their children, or their children's children, are pledged to an armed conflict in the future even more ghastly than this. But he is mistaken.

DANIEL A. POLING

Cooperation Means Sacrifice and Adjustment

From the point of view of the post-war planner, the danger is that the third of us who pay only lip service to internationalism will about-face when we see that post-war cooperation means not only that others will cooperate with us but that we must cooperate with them. When the military conflict ceases and the political, economic, and social revolution continues with its call for further sacrifice and adjustment, more people are likely to lend their ears to the arguments of the isolationists.

HADLEY CANTRIL

New York Times Magazine

If—!

If you discriminate against me because I am uncouth, I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I am ignorant, I can become educated. *But if you dis-*

criminate against me because of my color, I can do nothing. I have no possible protection against race prejudice but to take refuge in cynicism, bitterness, hatred and despair. Think on these things.

A NEGRO STUDENT
The New Republic

China Will Welcome a New Japan

To call a whole people permanently "bad" is not only unchristian and immoral but unhistorical and unwise. I applaud the words recently spoken by Dr. Sun Fo, President of the legislative branch of Chiang Kai-Shek's free Chinese Government. The Chinese have been the world's greatest victims of Japanese barbarity. They know the Japanese much better than we know them. Yet what does Dr. Sun Fo say? "The Japanese people," he says, "will never want to undergo another war if they can exercise their own will freely. . . . Of a democratic-republican Japan we Chinese have no fear. On the contrary, we shall be ready and willing to re-establish normal relations with a new Japan whose government will be democratically constituted and responsible to the Japanese people as a whole. Such a new Japan must and will take her rightful place in the world community of law-abiding and peaceful nations."

WILLIAM HARD
Reader's Digest

What Hurts Most

What is most deeply resented by men of every race is not the inequality of their legal status or the refusal of economic equality, important as these may be in their place, but the denial by action that speaks louder than words of that essential humanity which binds all races together as members of the human family.

WILLIAM ADAMS BROWN
The New Order in the Church

As of Right

It will be necessary to get rid of any fancied superiority

of the white to the colored races; to resist the color bar in political, industrial, and social life, on the ground that it is contrary to the Christian doctrine of man as made in the image of God and the subject of redemption in Christ; and to accord to the Eastern and African peoples, as of right, a place in the common councils of the nations in no way inferior in status or dignity to that of the peoples of the West, and an influence corresponding to their importance in the world.

The Christian Church and World Order

A NEW CONCERN FOR THE WHOLE MAN

Leaders of the missionary forces of the world meeting in Jerusalem in 1928 said: "Our fathers were impressed with the horror that men should *die* without Christ;—we share that horror; we are impressed also with the horror that men should *live* without Christ." A total ministry to the total life of man is not a wholly new note in missions, but it is a more universally dominant note now than it has ever been before; and it will be increasingly accented in post-war missions.

This is as it should be, for one statement of Jesus' own mission to the world is: "I am come that they might have life, and that they might have it more abundantly." A phase of the root idea of salvation is "wholeness," and part of the New Testament record is that when men and women came in touch with Jesus they became whole again.

*The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.*

Missionaries in tomorrow's world will be eager to meet any need of the people among whom they live and work. At their best they have never overlooked any human need, but they have not always been as able to help as missionaries in the new day should be.

They are not going to forget that man has an eternal soul to be saved, but they are going to be more concerned about the totality of his being. "Our fathers were horrified that men should *die* without Christ. We share that horror," *but—!*

A hungry, undernourished man is not a whole man. A man in economic slavery is not a whole man. A man who cannot read and write is not a whole man. A man who does not know anything of the good and the true and the beautiful things of life is not a whole man. A physically ill man, a man depressed in spirit, a man haunted by fear—irrespective of what he fears—is not a whole man. A man whose heart is filled with lust and hatred, a man who has not learned to love and co-operate with his neighbor, a man who does not know the joy and deliverance and newness of life of one whose sins have been forgiven in Christ is not a whole man. And a man who does not know the peace of God that passeth all understanding, even though he may at times be hungry and ill and ignorant and weighed down by the common burdens and sorrows of life, is not a whole man.

Ministering to men on the level of their objective human needs is never the total task of the missionary, but it is a part of the total task of bringing fulness of life and light to the whole world.

Transformed Community

The barrio was situated on the slopes of a hill overlooking the valley. It consisted of 30 houses clustered about a rough plaza. Five years previously most of the people lived in isolated huts scattered through the hills, making their living by hunting, and occasionally dropping a few seeds into holes dug by sticks and knives.

After one term at the Government Agricultural College at Los Banos, their pastor brought back to his village seeds and skill which transformed the whole community. He and his family began to operate a homestead, setting an

example of progressive agriculture as well as Christian living. Soon the village was surrounded by many acres of cultivated ground, and flowers appeared in the front yards of some of the homes.

HENRY S. WATERS, M.D.
Philippine Islands

A Whole Program

The most recent development at Pyinmana is the establishment of a home crafts school, Lena Tillman Case Memorial, to commemorate Mrs. Brayton C. Case, whose life was devoted to Burma's womanhood. The training for better health and better homes is to be an integral part of the school's whole program for the spiritual, economic, and social improvement of village life in Burma.

Brayton Case has never been content merely to attract students to the school; he also takes the school to the villages. The Mission paper, *The Burma News*, carried this item: "During November and December, teams of students and teachers from Pyinmana Agricultural School have gone out each weekend to the villages of the surrounding districts. There are about a dozen in the team, and each one is assigned a definite part. Usually two students play games with the children and tell stories. Two plant seeds and fruit trees. Two dig latrines or improve the surrounding of the village well. Two dispense medicine and visit the sick. Two visit in homes, explain and distribute literature, give personal testimonies on the Christian life, and do evangelistic work." So the Pyinmana students take the Christian message to the whole man in Burma's villages.

RANDOLPH L. HOWARD
The Fourth Dimension

That All May Know

One day a man walked into the Shanghai office of one of our missionaries and laid down a check for \$40,000. "Mr. Hylbert," he said, "I am an old man. I am too old to change my religion. It would upset my whole life. But I want every boy and girl in my native town to be a

Christian. I want for them the training of your Christian schools. Take this money and start for us, first a school for boys. I'll provide the money and you run the school, as a Christian school. When you have got that going I am going to build a girls' school too." For 15 years he has supported both schools.

L. C. HYLBERT
East China

Public Health

In 1930, at the invitation of the Government, we began a systematic annual medical examination of 10,000 people as part of a program to eradicate African sleeping sickness, yaws, leprosy, tuberculosis, etc. This has already resulted in the reduction of sleeping sickness to a minimum in our part of the Congo. To reduce a very high infant mortality of 50 per cent, a baby clinic was begun. Here, on the average, 125 babies are weighed, examined, and treated weekly.

G. W. TUTTLE, M.D.
Belgian Congo

Breaking Down the Barriers

Amid all the difficulties and uncertainties under which we work, the hospital has continued to expand and grow. For several weeks we have not dropped below 70 in-patients daily; several days we had 78, which exhausts our capacity. As soon as possible we shall have to expand our facilities to at least 120 beds. The struggle for adequate supplies of food and medicines has grown steadily and added greatly to the burden of the work. Prices have increased 300 to 500 per cent, and many things are practically impossible to obtain. A large shipment of hospital supplies was furnished recently by the Indian Red Cross.

Prejudices and barriers of just a few years ago are breaking down. Not infrequently we have Mohammedans and Hindus sharing a room; often both share rooms with Christians. We see few restrictions in our work because of caste. Recently I overheard one of our Hindu Brahman doctors explaining to a Mohammedan why the picture of

Christ was hanging in his hospital room. Even as recently as 1940 this was not so. The barriers of religion and caste were still very strong. Many people chose to die, or their relatives made the choice for them, rather than to come into the open hospital wards.

O. W. HASSELBLAD, M.D.
Assam

Opening the Bible to a Billion Illiterates

Protestants believe that every Christian must himself approach God through Jesus Christ, and that no priest can take His place. The great textbook from which we feed our souls is the Bible, and we believe that to fail to read the Bible is to starve the soul. You cannot be a full-grown evangelical Christian if you can't read. This is why we have spent hundreds of millions of dollars for great Bible societies which have with prodigious zeal translated all or parts of the Bible into 1055 languages which cover 90 per cent of the earth's population. The Bible is *printed* for nine-tenths, but it is *open* for only four-tenths of the world's people. Three out of five people in the world cannot yet read anything. Among the non-Christians the facts are even more startling: over a billion non-Christians—nine out of every ten of them—are unable to read or even write their own names. We have not opened the Book to that billion until we have opened their eyes! With all our immense toil and expense, we have brought the gospel to only ten per cent of the non-Christian world. *That* is startling! It points us to our next task—to teach that billion non-Christians to read.

FRANK C. LAUBACH

A NEW APPRECIATION OF THE WHOLE GOSPEL

Ministering to the whole man in the name of Jesus is the equivalent of proclaiming the whole gospel, and in the new day missionaries are going to accent this fact as never before. It is not a new gospel; it is the old, old gospel lived out, preached out, and wrought out in the life and teachings, the death and resurrection of Jesus. The thing that is new is our deeper appreciation

of its richness and beauty, its fullness and power. Of course it is individual; and of course it is social; and of course it is neither, because it is both in one: the only gospel there is, God's good news for individuals and families and for groups large and small.

Evidence that the Church as a whole has been moving steadily in recent years toward a new appreciation of the whole gospel is given in the statements of some of the great world Christian conferences.

From Lausanne, 1927

Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love.

World Conference on Faith and Order

From Jerusalem, 1928

We are assured that Christ comes with an offer of life to man and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

International Missionary Council

From Madras, 1938

Man is the child of God, made in His image. God has

designed him for life in fellowship with Himself, and with his brothers in the family of God on earth. Yet in the mystery of the freedom which God has given him, man chooses to walk other paths, to seek other ends. He defies his Father's will. He seeks to be a law unto himself. This is the deepest cause of the evil and misery of his life. Alienated from God he seeks his salvation where it cannot be found. Impotent to save himself, he stands ever in need of conversion, of forgiveness, of regeneration.

Who then shall save? God saves, through Jesus Christ our Lord. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." This is the heart of the Christian Gospel, the Gospel which we proclaim. Recognizing that Christ came to open for all the way to life abundant but that the way for millions is blocked by poverty, war, racial hatred, exploitation and cruel injustice, the Church is called to attack social evils at their roots. It must seek to open the eyes of its members to their implication in unchristian practices. Those who suffer from bitter wrong, it is constrained to succor and console, while it strives courageously and persistently for the creation of a more just society.

International Missionary Council

This gospel, then, which in its wholeness is "to men, societies, and nations," this gospel which in its wholeness applies to the whole man and the totality of his need, this gospel which is "good tidings to the poor," "release to the captives," "recovering of sight to the blind," liberty for "them that are bruised," and the announcement of "the acceptable year of the Lord"—this gospel will be proclaimed more fully and more widely in the emerging epoch of the Christian world mission than ever before. Men are not going to decry it because it is "individualistic", or fear it because it is "social"; they are going to rejoice in it because it is both, and proclaim it with power because it is the word of God.

A NEW RECOGNITION OF THE WHOLE CHURCH .

When Peter said to Jesus, "Thou art the Christ, the son of the living God," Jesus replied, "Upon this rock (this confession, this faith), I will build my Church."

What is Christ's Church? Is it a local congregation? Yes, but it is every local congregation, and, therefore, all local congregations, all groups everywhere who join with Peter in saying: "Thou art the Christ, the son of the living God."

Increasingly, the Christians of the world are coming into an awareness and an appreciation of this larger aspect of the Church. Increasingly, they are thinking of themselves as members of the Body of Christ, the whole world-wide, ecumenical fellowship of the Church. Things that once broke us into denominational fragments seem no longer to be quite so important. Things that we hold in common and things that we are over against—the sins and paganisms and evil forces of the world—loom so large that all of us everywhere are aware of a growing oneness in Christ. We may still work largely in different areas and under different names and different organizational schemes and may still hold to some differentiating beliefs, but both in the western countries and among the younger churches of mission lands we, as never before, know ourselves to be parts of the universal Church of Christ.

In the decades just ahead, the trend will almost certainly continue in this direction. The war has not broken the bonds of Christian fellowship; it has rather strengthened them; and the Church of Christ which has stood the test of war, better perhaps than ever before, will, when the war ends, recognize and glory in its oneness as never before.

The Church as a Compassionate Co-Partnership

The Church is the inner company of those who, under

the leadership of Christ, and empowered by Him, insist on living, and if necessary dying, rather than surrender to the selfish, hateful folly of a perishing race of men. The Church is the Compassionate Co-partnership of Redemptive Lovers, builders and rebuilders of the social fabric, doers of the will of Him who creates and sustains and judges. The Church is the company of those who love without demand of love, love without pay or thanks, love because it is decreed by Heaven, because that is God's demand on man who is so like the beasts and yet so different from them.

BERNARD IDDINGS BELL
The Church in Disrepute

The Church as a Divine Society

The Church is a divine society, created by God Himself; a society to which men are elected, not by any human vote, but by the grace of God; a society whose one condition of membership is faith in God's forgiving love. It is indeed a human society in the sense that its members are men and women, but it is a divine society in that its Head, on whom all its life depends, is the Son of God . . .

In the mystical Body of Christ there is neither Jew nor Aryan, slave nor freeman, white nor colored, but all are one. It is to be found all over the world and there is nothing else in the world that really resembles it. Britons and Frenchmen, Germans and Italians, Arabs and Hindus, Chinese and Japanese, Kaffirs and Zulus and Melanesians, men of every tongue and race and nation, are here found worshipping the same Lord, being baptized with His baptism, breaking bread at His table, praying as He taught them to pray, and trying to live as He taught them to live. They are all fallible men, there are among them many "unhappy divisions," and nowhere can they claim to be worthy of the calling whereunto they are called. Yet even in a time of wars and rumors of wars the Christian Church, regarded merely as an association of men, is doing more to bridge the gulfs that divide nation from nation than any other association on earth. In a broken and shattered world it still retains something of the char-

acter of a universal community. But it is able to do this only because it is more and other than an association of men, because its final allegiance is to something beyond all differences of race and color and nation, something for which all such differences are quite irrelevant, and because its treasure is in Heaven. It can transcend our human relativities only because its obedience is to the absolute and eternal God.

JOHN BAILLIE
Invitation to Pilgrimage

The World Mission and World Fellowship

The world mission of the Church is drawing the Christian forces into common action to an extent which could scarcely have been thought of a generation ago. The necessity of acting together to meet situations which have arisen in connection with the present World War has drawn the mission boards together closer than ever they have been in the past. The International Missionary Council is becoming more and more the uniting agency of the Christian mission in every part of the world . . . It is the world mission which has made possible this new realization, or consciousness, that there is a brotherhood made up of men of every race which is bound together as is no other group in the world. In fact, it is the only real fellowship among men today. All other bonds have been torn asunder by the enmities of war. Only the Christian Church has held together; its members are the only group which continues to have a sense of solidarity and fellow-feeling, eager for the renewing of the fellowship which has been temporarily made impossible by the war.

EDMUND D. SOPER
The Philosophy of the Christian World Mission

POST-WAR PLANNING

IT is doubtful if the Church and its world mission have ever come under closer scrutiny than that to which they have been subjected during the years of the war. The war had hardly started before groups

on the mission fields and in the missionary-sending lands, both Christians and non-Christians, began to ask wherein the Church had failed and why it had not been able to prevent the war.

The whole experience has been a humbling one, and one wherein many of us have come into a deeper realization of what the real mission of the Church is, and also of the demonic powers against which it must contend. Mindful of wherein it has failed and truly repentant with respect to these failures, we have nevertheless looked to the future rather than to the past. Each denomination has had its own post-war planning committee. Many local congregations have also had theirs. And the large inter-denominational bodies have sought to pool and correlate the best thinking of all Christians with respect to the Church's total task in the years when peace comes.

Money, time, thought, and prayer have gone into this planning. Hearts and minds have tried to discern the ways in which the eternal purpose of God would express itself in the years and decades just ahead. And God, by His Spirit, has given many rich insights and authentic leads for all whose consuming passion will continue to be "to illuminate men with the knowledge of God's glory in the face of Christ."

As Christians we can look forward to no armistice. For us, the duration is forever. We have not yet "resisted unto blood" in our struggle against sin. We must do far more than we have ever done before, but in the end "we shall reap if we faint not."



